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THE STUDENT

Sri T. E. V. Sarma — Managing Editor

AS LONG AS I LIVE, SO LONG DO I LEARN : : : SRI RAMAKRISHNA.

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A PRAYER

"Lord, I know what virtue is, but I cannot practise it; I know what vice is, but I have no power to desist from it. Thou, O Lord of the senses, dwellest in my heart, and I do as Thou dost impel me to do."

Pandava Gita.

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SIRUTHONDAR.

By Sri K. S. Manavala Ayyangar, B.A., B.T.,
Board High School, Cheyyar N. A. Dt.

In days of yore, in the beautiful little village of Thiruchengadangudi of the famous Chola Kingdom, there once lived a Brahmin named Paranjothiar. He was a wise man, and a great scholar, full of love of God. He was skilled in archery and knew how to ride on horses and elephants.

His fame spread far and wide. The Chola King sent for him. In olden days kings respected and honoured wise men. The Chola king made Paranjothiar his minister. Paranjothiar pleased the king and the people by his able and wise administration. He subdued foes and enriched the treasury. The rulers of other kingdoms praised him for his greatness. The Chola king was very proud of his minister.

Years rolled on. Paranjothiar married a girl by name Tiruvenkattunangai. She was a good and loving woman. She was the very incarnation of virtue.

Paranjothiar spent most of his time in the temple. He served God in various ways. He was very charitable to strangers. This act of devotion and kindness brought him the name "Siruthondar". His wife joined him in giving food and shelter to devotees.

God Siva loved Siruthondar for his noble deeds and devotion. He wanted to prove to the people the ardent devotion of the great baktha. So he devised a test.

God Siva came to his door one day in the form of a beggar (Bairavar). On seeing Him, Sirthondar and his wife prostrated before Him and welcomed Him. They earnestly requested him to dine in their house.

But God Siva Said; "I am pleased with your kind welcome. And I would like to reciprocate your kindness by

accepting your hospitality. But I am old and hunger does not disturb me. I take food only once in six months-and on those occasions I take only human flesh."

These words bewildered Siruthondar. He stood motionless and speechless. "Siva ' Siva ' Siva' " he thrice repeated within himself.

These words of Bairavar were enough to make any one tremble with fear and his terms and conditions were horrid. Siruthondar and his wife closed their eyes in deep contemplation. At last hope and courage got them peace. And they determined to satisfy the devotee at any cost, inhuman and repulsive though his demands were.

" Venerable sire " they said, " we are ready to carry out your instructions. But please rest a while." So saying the devoted couple retired into the house.

They pondered deeply over the question of providing food for their guest. It caused them grave concern. Silence prevailed. The parents did not like the idea of asking for another's son. Then Dharma had no merit. To go back upon their word was unthinkable. The parents were in a troubled state of mind. Siruthondar broke the silence, and said, "Sacred is our pledge to our guest. We must respect it. What shall we do now? Let us not budge. God be the judge. Good or evil is not our concern."

His dutiful wife solemnly suggested, "My Lord ' so shall we resolve and be ready to offer our son, Siralan, for a feast. He will consent for his sacrifice. He is good, and he is noble. I will ask the servant to bring him from school and let the guest be fed forthwith."

They sent for the boy. He came and stood before his loving parents. He looked up to them with a parting look, tender yet brave in despair. The grieving parents then narrated everything to the boy in a slow, choking voice.

"Do not sigh, nor weep, my pious parents", said the young lad without a moment's hesitation. "God's grace is far more precious than life's little enjoyments. A son is a mere name. To-day he is here, tomorrow he is nowhere. You may love me most, but you love not the truth. Truth is the Almighty He."

Bairavar continued: "The flesh I demand must be that of a boy possessing all virtues. He should not be more than five years old. He must be the only son of his parents. The parents should kill him with their own hands, prepare the food and serve me. Sorrow should not mar their faces. Their hands should not tremble. And above all, the boy himself must submit willingly to the sacrifice. If such were possible, I am willing to be your guest. But consider well before you reply to me."

The guest of our house is the divine messenger. May He be pleased. "Who should come to us but the Divine Lord?"

These words pleased the parents. His willing consent was obtained. Death did not frighten the young lad. He said, "My little life shall I lay at the altar of Heaven and my parents will be done."

"Prepare thyself, my loving Sirala" the parents said "Go to the shrine and then retire. We cast upon you our last longing look and give you our parting kiss."

So saying they embraced their child so dear to them, kissed him, many times and dried their tears which were gushing out in torrents The boy bade his farewell.

The hour was almost nigh. There could be no delay. The guest was waiting. Siruthondar prepared himself for his duty. His wife was a silent observer. Sirala was meek and obedient. The devoted parents raised a silent prayer to strengthen the boy's resolution and to shower blessings on the meek and innocent sacrifice.

The boy was sacrificed and the guest's dinner was being made ready. But all these preparations had caused some inevitable delay and the pious mendicant might be displeased with it. To incur the wrath of a guest was regarded as a sin and sacrilege. So, the parents tried their best to avoid unnecessary delay and bustled about eagerly with their work.

To honour the guest, preparations were made of vegetables. Fruits were got. The human flesh was cooked. Every thing was got ready. The guest was respectfully invited inside. Water was given. Leaf was spread. As the hostess began to serve, the guest put the question, "Have you prepared my dinner as I bade you do?"

She replied, "So I did, Revered Sire. But the head could not be cooked and so I left it aside." Bairavar at once remarked, "No, It cannot be. Even that must be cooked. I desire it."

The hostess might have kept it uncooked with the strong desire to look at the face at least of her late and only son, even though dead and charmless. And that also should not be allowed. And so Biravar ordered the head also to be cooked to remove all vestige of rememberance.

When Siruthondar and his wife heard this, they felt sorry for having left it out. But, the maid servant said that she had cooked even that, and brought it in a plate. The dutiful wife took it and served it.

Then Biravar asked Siruthondar to get a Sivite devotee to dine with him. Siruthondar went out and searched for a devotee, but could find none. So he came back and informed him of his inability to secure another guest.

Then Bairavar asked Siruthondar to dine with him. Would it please a father to eat his own son's flesh? But, with the least murmur, Siruthondar obeyed his guests' words lest he be offended.

Bairavar asked Nangai, Siruthondar's wife, to serve her husband a portion from the meals specially prepared for him. She at once did so. And Siruthondar fell to it at once lest Bairavar should be displeased with him if there be the slightest sign of hesitation on his part.

But Bairavar became angry. His eyes shone like red fire. He said " You know that I am taking my meals only once in six months. Is it fair and honourable on your part to eat first leaving me, your guest, hungry ? Call, if you have a boy, to sit and eat with me."

Siruthondar shivered and repented for having roused the anger of his guest and said that he had cooked his only son and that he could not call another.

But Bairavar insisted on the boy being called.

Siruthondar looked at his wife vacantly. She went out and called the boy (their son by name.) To her amazement the boy came running from the school. Words could not express the joy that the wife felt at that time. She took her darling son in her hands, kissed him, and led him before her husband. Siruthondar cold not believe his own eyes. He closed them, just for a second. But when he opened his eyes, to his great wonder, Bairavar had vanished out of sight.

When both husband and wife were thus wondering and grieving at the loss of Bairavar, God Siva appeared before them on His sacred bull with Parvathi seated by His side. Siruthondar, his wife, and his boy, Sirala danced with joy and prostrated before Him and stood praising His glories.

CONNEMARA PUBLIC LIBRARY 2-JUN 1953 MADRAS

STUDENTS AND PLAIN LIVING.

By Sri K. Subramanya Ayyar, M.A.,L.T.,

TO ANY ONE WHO LOOKS AT THE WIDE spread evil of unemployment among the educated at the present moment the need will be apparent for our students learning to curtail their wants and living simpler lives. Extensive unemployment leads to poverty, which presses the harder upon us, the greater our needs and the more our luxurious habits. What with the increase in the cost of higher education, what with our growingly costly social customs, what with the multiplying fashions which make our erst while luxury on present want and what with the growing difficullty of securing employment, the present day graduate finds, at the end of his course, his family property gone, and unemployment staring him in the face, with sometimes a young wife and children depending on his support. He is scarcely able to make both ends meet, much less to satisfy his appetite for modern luxuries.

The root of all the evil is that he has grown up in surroundings replete with waste over stimulating and even harmful luxuries. To mention one instance, the student finds coffee-hotels at every alternate door and does not pause to consider what harm he is doing to his health by imbibing that bad habit. The evidence of the best doctors has proved that coffee contains a poison named after it, which works into the system gradually, and is responsible for diseases such as diabetes, and cancer. But note on the other hand that the most important article of our food—that in which we are also most deficient—is milk; and if all the money now wasted in coffee be utilised for improving the quantity and quality of the milk we consume, we would have easily solved one of the most insistent of our food problems.

Another instance of our wasteful habits is our tendency to over-dress ourselves. This evil was primarily due to our western contact and our thoughtlessness in adopting the foreign dress without regard to the climatic needs of our country. It is, however, decreasing, thanks to the movement of Swadesi and khaddar. There are yet signs of the persisting fashion; and it is not rare to find students considering themselves superior to others. With their long silk shirts under which they shelter in the summer heat, a pair of useless spectacles, and a walking stick, wielded in the most up-to-date fashion.

Our fore-fathers were content with a simpler fare and dress, and it certainly ought to suffice us also. We hear old people often talk of the physical degeneracy of the present-day youth, and the comparative health and longevity of their generation. That there is a good deal of truth in it we cannot help conceding. What then is the cause of this degeneracy? It is due to a variety of causes—our education, modern life in the towns, in insanitary surroundings, growing poverty, and our luxurious and harmful habits. The last named cause is certainly not the least. The better health enjoyed by our agricultural population is due not only to their village life, which means more life in the open air but also to their simpler habits. They are beyond the temptation of the coffee-houses, the cinemas and theatres, which only spoil the appetite, the eyesight and play hours of our town student. Their physical activities in the open promote a healthy appetite which is satisfied with the country grown corn, cheaper and much more nutritive than the polished millrice of our town-breads. No wonder then that the uneducated farmer works and thrives on his lands and in course of time purchases the adjacent lands of the town-dwelling officer of the same village.

The need for simple life especially for the student was well understood by our ancients, as seen in the rigour and discipline of the life of the Brahmacharya of old. He was to oberve early hours of rising and retiring, dress himself in only a loin cloth, live upon the simple food begged for his master, make himself generally useful to his master, and avoid all kinds of luxuries and intoxicants. In short, he was to lead a life of severe self-discipline and devote all his energy to his studies. Though to copy such a life in full, under the present circumstances, would be out of the question, I think we may take a lesson or two from it,—especially that of simplicity. Many of our hostels can cease to be glorious eating houses, but instead accustom the student to the life not of luxury and ease but of simplicity and study. Sri Ramakrishna Mission Students' Homes all over India are models for us to copy, and training such as is given there is sure to counteract many of the evils of our present day education and civilisation.

THE ART OF READING

By Sri G. D. Shah, Ahmedabad.

Since the invention of the printing press, men have received a huge treasure of books and other reading materials, constituting an army of 'quarterlies, monthlies, weeklies and dailies.' Now-a-days there are numerous newspapers coming out every morning and evening, nay, practically every alternate hour, which furnish an inexhaustible amount of reading. So huge is the store of reading that it is often said that now-a-days,

> " What is read at morn
> Is dead at night. "

The power of discrimination between good and bad, between useful and useless is needed in the reader of to-day in a degree unknown in the days that are gone.

Books are to mankind what memory is to an individual. Books are a bottomless mine wherein are recorded the history of our race, the inventions of our fore-fathers and the philosophy of the mighty minds of all generations. But just as there are good and useful books so also there are bad and useless books. It is of utmost importance to see what we read. If the fullest benefit of the achievements of our fathers and fore-fathers and also contemporaries is to be reaped whether in literature or in seience, it depends necessarily on the exercise of your judgment in selecting your library. The dictum 'In literature read by preference the oldest works, in science the newest' is a good rule, though it admits thousands of exceptions.

The art of reading needs special training so far as it is to be used in a company. Though reading for one's own self as practised by many is not perfect, but it is when reading for others that the drawback comes up to the surface and is ever so boring. In reading for one's own self, understanding it as you read is a primary factor. Again an immediate picking of the important and the discarding of the unimportant is to be looked forward. And last though not the least important is speed. You must have a fairly good speed. Reading aloud, when reading alone should be discarded as early as possible.

In reading before a congregation the first and foremost thing is distinctive and impressive reading. The reading should be neither too loud nor too low. The depth of the accents may vary as the sentiment of the material you read. It should be such that every one of the hearers may get into the spirit of the thing you read. In this phase of the art it is alied to the oratorical art.

Perhaps the best reader, so far as the English language is concerned, was Charles Dickens, the author of the famous 'Pickwick Papers.' He had established such a fascination that not unoften people from the continent ran over to England to have a chance of learning him.

GOODNESS CONQUERS EVIL

BY SRI N. NAYAK, STUDENT.

An Arab once owned a horse, which was a magnificent specimen of its race. It was symmetric in build, magnificent in appearance and very fleet of foot. The Arab regarded it more than a child, fed it with his own hands, and fondly brought it up from its infancy- In return the dumb animal too, as if grateful to his master, would instantly run to him at a call—nay even a sign, and stand before him, seeming ready to execute any command that he might pronounce. The master was determined never to part with his favourite, whatever might be the price offered to him.

The admirable qualities of the horse mentioned above attracted some rich neighbours who tried their best to obtain possession of it by offering tempting sums of money to its owner. But true affection and fondness cannot be estranged by money. The Arab remained deaf to all persuasions, and determined against parting with his favourite.

Finding that the attempts, at possessing the horse by legitimate and peaceful means were set at nought, one of the disappointed gentlemen took recourse to foul and ignoble means. One evening, covering his body with thick, dirty rags, and painting his face ugly so as to make himself unrecognizable, he lay by the side of the road along which it

was the habit of the Arab to ride, just for recreation in the evenings. At the approach of the passing rider the pretender uttered a loud cry, as if labouring under some mortal agony and accosted him in a faltering, pathetic tone, "Gentle rider, look at me; I am a diseased, miserable wretch, without food or shelter, lying here almost on the verge of death, helpless and friendless. For the sake of a human life have pity upon me, and kindly convey me to some neighbouring place of shelter and protection." These painful words, and the help-demanding appearance of the supplicant moved the merciful Arab to pitiful tears. He dismounted his horse immediately, helped the pretender to stand, and placed him on the saddle with a view to carry him to the nearest place where he could obtain succour. Hardly had the pretender been seated on the saddle when he spurred the gallant steed to full gallop, and was off at a considerable distance in a trice.

At this unexpected occurrence the noble-minded Arab, far from being surprised or sorrowful, and far from thinking of taking measures in retaliation for the trick which had been played on him, simply bawled out at the top of his voice from behind the fleeing rider "Dear Sir, wait a bit, please; hear a word or two and go upon my word, I am neither pursuing you; nor preventing you from carrying your plan to completion. Only a word or two, and you will go". These safe words of assurance spoken with so much composure influenced the evil man to stop for a while, when the Arab came up to him and said, "without any hesitation or reluctance, I allow you to take the horse. But kindly bear in mind that you should keep this incident very secret to yourself; for if you allow a rumour of it in the streets, and people hear that a benefactor like myself has been thus tricked by one whose good and welfare he sought, they will be convinced that "well done is often ill-paid", and will not be inclined to

help the needy, the diseased and the disabled. This is all that I had to say to you; you may go now."

These words proceeding from a heart so large and beautiful, and spoken with such touching humanity, pierced to the very bottom of the hypocrite's heart; as if with the effect of magic he was dumb-found and stood simply surprised at the high-mindedness and nobility of the Arab. Not long after there took place a change of the man's disposition and character from evil to good with true repentance, and in tearful eyes he besought the Arab's pardon, and thence forward they became the most intimate friends.

DO YOU KNOW THAT ? ? ?

T. M. G. M. Jeelani Basha Saheb, VI Form,

Board High School, Sulurpet.

1. We are born with 270 bones and we die with 206 bones. (This is because some bones fuse with each other.)
2. We possess 527 muscles in number, out of which 83 are in the head.
3. We are capable of generating electricity which can burn 25 watt bulb for minutes.
4. Our heart beats 1,03,389 times per day. Our blood travels 168 million miles per day. We inhale 438 cubic feet of air per day.
5. The heat lost per hour from our body will drive a steam model engine for 3 hours.
6. The blood in our body amounts to 1/12th of our body in weight. Our nail grows 0.000046 inch per day and our hair grows 0.01714 inch per day.

A CANOE RACE.

By Fred R. Schrader, Altoona Pa., U. S. A.

1. It was a cool and frosty morning,
And the ground was wet with dew.
Down by the river,
Sat a boy in his canoe.

2. He whittled on a paddle,
As he gaily hummed a tune.
There'd be a race in Rockdale,
That very Friday noon.

3. The prizes were quite handsome :
Fifty dollars to the first;
Thirty to the second best
And nothing to the worst.

4. Nine boats were lined up for the start,
At noon the whistle blew.
A shot rang out, they all dashed off,
In the lead, the little canoe.

5. On down the mile stretch,
Went the forsaid boy.
The banks were thronged with people,
Who cheered with utter joy,

6. Nearer and nearer the finish line,
Sped this same canoe.
Over it! He won the race!
And the fifty dollars too!

7. It's a bright and early morning,
"But where's this boy?" asks you.
Well; he's down by the river,
A 'paintin' his little canoe.

PRACTICAL LESSON.

BY PROF. N. C. MITTAL, B. SC., M. R. A. S. M. M. G. I. JAMMU.

Once upon a time there lived a richman *(Shahukar)* in a village. He had several houses and hundreds of acres of culitivated land. He amassed great wealth and was a gentleman. He behaved to others as he wanted them to him. He was very careful not to insult anybody. He was honest, sincere and respectful. He was full of sympathy for orphans, widows and the poor. He always helped them with money and food. He opened hospitals and Sarais for the needy.

It so happened that a terrible famine came. Food grain was scarce and very dear. The Sahukar did not like to sell his grain at the outset of the famine because he wanted to help the poor when the grain would be very scarce. One day all his four sons came to him in a body and requested him to allow them to sell the grain. He first refused, but he allowed them to do so at their repeated requests. He told them, hewever, to sell it at a cheaper rate. They agreed. It was sold off in a short time.

The Sahukar went to the goldsmith with the money thus earned and bought gold for it. He got it moulded into the form of a brick with his name engraved on it. He took his sons with him to the sea where he threw it into the water. His sons were very much surprised at his father's conduct and took him for a lunatic. They now reproached him and told him that they were robbed of their wealth and made poor. He simply smiled at their words. Even people remarked that the old man had gone mad. He turned a deaf ear to all of them.

After sometime he fell ill and went from bad to worse every day. At last a physician came to him and prescribed mutton and custard pudding for his diet. He felt a little better. Next he prescribed fish diet. The Sahukar engaged a

fisherman on one rupee per day to supply him with a fresh fish every morning. He enjoyed it every day and went on improving steadily. One day it so happened that the sea was stormy and the tide was fast approaching the shore when the firsherman caught an unusually big fish. Out of curiosity he brought it to his master who was much pleased to see such a large fish. He asked him to cut it in his presence. To the astonishment of all present, it so happened that the same gold-brick with the Sahukar's name on it came out of its stomach. The Sahukar told them that they thought that he had wasted his wealth by throwing it into the sea, but he had been all along quite confident of getting it back in case his money was honestly earned. All were pleased to learn the lesson of honesty which was thus practically illustrated. They always remembered him for his wisdom The Sahukar too recovered in a short time.

THE DUTIES OF A STUDENT

BY SRI D. KRISHNAYYA, TEACHER: HIGH SCHOOL, HINDUPUR.

Be regular and punctual to the school. Salute your masters and elders. Keep silence in the class at all times In silence Nature works great things. Concentrate yourself on the subject taught in the class Never be absent minded. If you are inattentive, you are simply wasting your time which is so very valuable.

Know that at all times, the teachers work for your good and so it is your duty to obey them fully and faithfully. Study your lessons well. Be humble. Know the right from wrong. Trust in the Lord and do your work. Never cross-question your masters. Revise daily, the work done in the class. Work in the spirit of union, co-operation and good will and this will help you at all times. Work in the spirit of service and love and these are the wings of knowledge. Know

that Truth is the never failing Shield in life, and Patience is the staff to guide you through life. Know also that Gandhiji–the Father of the Nation, loved these qualities most. Keep your mind calm and peaceful. Education is the Kalpaka in life and this will give you good and useful fruit if you foster it well. Time lost is lost for ever and so a wise student will never waste time. Speak gently and with a kind heart. Kindness costs nothing but pays you much.

Above all, obey your parents, masters and elders and love your youngsters as much as you love yourself. Let the all merciful Lord be our guide in life at all times. Salute cheerfully your country and be a good and useful citizen.

—(o)—

S.S.L.C. COLUMN.

ENGLISH: QUESTIONS & ANSWERS

By Sri R. C. Mudaliar, B.A., L.T., Sirkali.

I. Narrate the story of Damon and Pythias. (a page)

It was the true and sincere friendship of Damon and Pythias of Greece, that made even the tyrant Dionysius free them. The intimacy between the two grew from childhood, Unfortunately, Pythias was unjustly charged and sentenced to death by King Dionysius.

A few days before hanging, Pythias requested Dionysius to allow him to go and see his aged parents ere he died. He assured to return in three weeks' time. But Dionysius told that he could not trust a criminal. He doubted what guarentee was there for Pythias to return.

At that juncture Damon stepped forward and offered himself a surety for the return of Pythias in time. He also promised to offer himself hanged in the place of his friend if he failed to come back in time. The King dissuaded Damon not to risk so much. But Damon told that he had complete trust in his friend's words and actions. So, Phthias was permitted to sail to his country really a long way off by sea and land.

The three weeks' time was drawing to a close. There was no sign of Pythias' return. The King laughed at Damon's foolishness. Yet, Damon did not become uneasy. He kept cheerful. He was even brought to the scaffold. He did not feel sorry to lose his life. He quite believed that Pythias would never break promise but he was delayed because of unexpected events. However, just then Pythias came running to undergo his penalty. He saw Damon ready to be hanged. He embraced him and praised his noble friendship.

All were struck with wonder. The King was mightily pleased at the true friendship of Damon and Pythias. He was moved. On the promise of them not to fight against him and not to speak ill of him or his Kingdom, Dionysius set free both of them. He also felt that his power and pelf were not so valuable as true friendship.

II. Para Question :

(a) How are doctors like soldiers ?

Doctors may be compared to soldiers. They are eager to prevent diseases and save suffering public risking themselves to deadly consequences. Just as soldiers serve and sacrifice for the cause of their country, more than for their own benefits, so also the efforts of doctors are undertaken for the good of humanity. Dr. Noguchi was an example for it. He discovered the germs that caused yellow fever. In combating it, he himself fell a victim to it.

(b) What caused more deaths of persons in olden days ?

In olden days sick people frequently died, even if they were young and strong. Thus illness was common then due to bad habits of living and eating. In addition doctors knew much less about medicine than they do now. The so-called physicians of those days were witches or wizards who believed that by magic any disease could be cured. But that blind method was useless either for diagnosis as prevention or cure of diseases.

(c) Enumerate the general causes of illness among mankind ?

Illness and disease are unfortunately common among humanity. They bring pain also to patients. They happen when human bodies are not working properly. Bad or hard food cannot be digested properly and the result will be sickness due to bad blood getting into our system. Bad air also causes deadly diseases. Through breathing, germs get into our lungs and stomachs and augment illness. Bad habits like spitting will also spread contagious diseases. Any way bodies that are kept unclean and unhealthy will surely become victims to dangerous diseases.

III. Write an essay (in not more than a page) about the factors that go to fix prices :—

The fixation of the prices of articles is neither a mystery nor a myth. But a few definite factors determine the prices. Take for example the prices of the bread and the boot, the daily necessities of every one.

In this, competition plays the main part. If one shop-keeper sells things at low prices, he will get more customers indeed. So also is the case with producers and movers. If things are sold dear, customers will be less and things cannot be sold out. Thus, competition, whether good or bad, checks prices going too high.

Besides, the cost of production of things go a long way to fix prices. The breadmaker or the bootmaker, has to pay for flour or leather and for workmen also. Then he has to earn something for his own living. So it stops the prices going too low.

Of course, there are a few things like water, gas, and electricity in which there can be no competition. But the state or other organisations will have a direct control over the prices.

Yet another important factor is the question of supply and demand. That may vary according to times and other circumstances. In the case of bread, the raw material wheat may suffer shortage due to failure of rains etc. Then growers will charge high. The demand from consumers will be great. Hence prices of bread will indeed go up. If the supply is enough, prices are bound to fall. Thus the more the supply is, the less the price ; the less the supply is, the greater is the demand and the greater the price.

However, this position may change during war periods. Millions of men go away from their ordinary work on Military purposes. Production will be less. But the demand for a particular article by particular persons and groups will be common, chiefiy food products. The soldiers at the field have to be provided with needs in addition to weapons of war. At such times the Government alone can come for rescue by introducing rationing and control of prices. Thus prices can be checked to a little extent.

IV. Answer these Questions :

(A) Do you still believe him ?

(a) Whose words were these and to whom spoken ?

(b) When did he speak so ?

(c) What did he mean by the speech ?

Answers :—(a) Dionysius told these words to Damon.

(b) As per promise, Pythias did not return from his native country to undergo death penalty that was to take place next morning.

(c) He told those words to show Damon how much he suspected Pythias. At the same time he ridiculed Damon for foolishly undertaking to stand surety to false and insincere Pythias.

(B) " They run faster on their two feet than we on four."

(a) Who spoke these words?

(b) When was the speech made?

(c) What was the purpose of it?

Answers :—(a) It was the speech of young and wise Sirdar.

(b) He made that speech when the herd and himself rushed into the depth of the forest unhurt by the hunters in spite of their gunshots.

(c) Sirdar's leadership and bold rushing up into the forest made the beaters take fright and run fast. So he gently remarked that men must be more fearful than animals.

(C) " What we enjoy, and not possess, makes rich or poor."

(a) Whose words are these?

(b) What does he advise people?

(c) How can one enjoy life?

Answers :—(a) Hopkins says these words.

(b) He advises people to feel contented. No one should feel rich on account of possessing enormous wealth or feel poor for want of wealth. But the way one trains his mind is important.

(c) None can enjoy life by means of having too much wealth. Real enjoyment depends upon the mind. The mind alone can make Heaven into Hell and Hell into Heaven.

(D) " This too I owe to thee, Jaffar."

(a) Who spoke these words?

(b) When did he speak?

(c) What were his remarks?

Answers :—(a) These words were spoken by brave Mondeer.

(b) He expressed these words when he got a costly gift from the Caliph. He held it high and observed these words.

(c) He remarked that that gift by the Caliph was also the result of his high admiration and deep devotion to just Jaffar. He showed his gratefulness to Jaffar, his benefactor. He made the Caliph feel disappointed in spite of his attempt to change Mondeer.

(E) I listened, motionless and still.

(a) Whose words were these ?

(b) When did he speak ?

(c) What were his feelings ?

Answers :—(a) Wordsworth observed these words.

(b) He told so when he was deeply moved by the sweet but pathetic song of the High land sollitary reaper.

(c) The more he listened the melancholy strain, the more he was touched. So he was forced to stand rather unconsciously to learn about the sorrows of the simple Highland lass.

(F) 'Go, and do thou likewise.'

(a) Whose words were these ?

(b) To whom were they addressed and when ?

(c) What was the meaning of these words ?

Answers :—(a) Jesus told these words.

(b) These words were addressed to the Lawyer after narrating the parable of the good Samaritan.

(c) Jesus advised the lawyer to do like that done by the good Samaritan. He must love his neighbour as himself. He must do to the needy people that which one would like to be done to himself or herself.

V A Letter—Treeplanting.

12 Road Street,
Salem: 10-10-52.

My dear Swamy,

I received your letter yesterday and noted its contents. I am glad that you have had a good and enjoyable tour to Madras. As per your wish, I give below a brief description of "Treeplanting ceremony" held in my school during the first week of July 1952.

For about five days we celebrated that function. All of us got different kinds of plants and tender shoots. We dug the ground and planted them every evening. Every evening some teacher or other gave us talks about the values of such a celebration. They impressed us so much that we could not belittle it importance.

I wish to give you some ideas about treeplanting. No doubt it has been begun by our revered Minister K. M. Munshi. I think it is a good move you know that he has told us that the planting of one tree is equal to bringing forth ten children. That is man-power alone in a country is not sufficient. To make men wealthy and powerful other things are necessary. One such thing is forests and they are invaluable wealth.

Thus growing trees means growth of good forests. Good forests attract rain bearing clouds and get showers. Plenty of rains avoids scarcity of water and augments agricultural operations. Then there will be no famines at all. Men can be happy with plenty to eat. Again forests form the natural beauty of a country. Other products from the forests are useful for good living of people.

Yours Sincerely,
Chinnathambi.

Address:
Sri Swamy,
S. S. L. C. Class,
High School, Chingleput.

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NEWS & NOTES OF INTEREST

No birthday gifs, Nehru's request

Prime Minister Nehru in a message has requested that no presents should be sent to him on his birthday.

The message said; I write with some diffidence about a personal matter. It has become a custom with many friends, known and unknown, to send me presents on my birthday.

The affection that prompts this is very precious to me, but it is embarrassing to me to receive these presents.

" I would, therefore, request such friends not to send me any presents on the occasion of my birthday, or indeed on any other occasion, but, if they so wish, to give such presents to children on that day. They might be given to some children's organisation or fund or children's school or in any other way so as to reach children. I shall be deeply grateful if this request of mine is acted upon."

Mr. Nehru's birthday falls on Nov, 14.

World population

The population of the world has climbed to 2,377 million, almost 400 million more than the pre-war level, according to the World Health Organisation.

Nehru dances in drama

Prime Minister Nehru danced with youngsters at Sewagram during his recent visit.

The occasion was the staging of a dance-drama "Bharat-ki-katha" by students of the Hindustani Tamil Sangh depicting scenes from Indian history.

" While enacting a scene from the non-violent freedom struggle two of the girl artistes invited Mr. Nehru to join the "movement." He readily agreed and danced with them for a couple of minutes.—

Grain of thanks

A letter written on a grain of rice, neatly packed in cotton wool, has reached the B. B. C. It comes from Japan and translated, says; "Honourable B. B. C. Thank you for your daily programmes."

The B. B. C. says this is its smallest-ever letter.

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